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to the God of the Christian faith, on many occasions saying what the Christian God would never say, and doing what He would never do.

There is thus a high necessity for making it perfectly clear, when Jahweh speaks, that He is not yet God in our sense of the word, but only the God of the O.T., in one or other of the many phases through which He passed in the long course of His development in the mind of Israel. From any one who is content to treat lightly the difference between Jahweh on the one hand, even Jahweh at His best, and the supreme and universal God on the other, I must in all seriousness dissent. To slur over the difference is as much a blunder and a sin as to confound an *εἰδωλον* with the 'one living and true God.' For the greater glory of God dwelling in light unapproachable, it is therefore necessary to show a greater regard for scriptural terminology, and, instead of 'Thus saith the LORD,' to read 'Thus saith Jahweh,' and so get rid of an innovation and a perversion, ac-

companied by serious disadvantages, which is none the less an innovation and a perversion because it originated with the LXX more than 2000 years ago.

To restore 'Thus saith Jahweh' in all those passages of our English Bible where 'Thus saith the LORD' occurs, would be only a partial reform; but even from such a reform a considerable benefit would be derived, inasmuch as it would warn the reader that the speaker is Jahweh and not God in the absolute sense, nor even *our* God. If in every passage where 'Jahweh' stands in the Hebrew text, the name were to take the place usurped by 'The LORD,' the change would be much more extensive, while the consequences and advantages would be correspondingly great. Certainly Jahweh and God are not and never were identical, as they are commonly supposed to be. It is distinctly odd that, in Biblical typography, GOD should represent the God of the O.T., and not the greater God of the New.

## In the Study.

### Virginitus Puerisque.

#### Facing Sunwards.

'They . . . pitched . . . in the wilderness which is before Moab, toward the sunrising.'—Nu 21<sup>11</sup>.

JULY and August are the great months for camping out. During these months we hear of Boys' Brigade Camps here, and Boy Scouts' Camps there, and even Girl Guides' Camps yonder. And it's all very jolly and splendid, and we come back to town wishing hard that we could live under canvas for ever.

Now those of you who know anything at all about camping out know that one of the most important things is the choice of the site where you are to pitch your tent or tents. You fix if possible on a spot where you can get water, and where you will be sheltered from the wind, and where you will get plenty of sunshine. For instance, you would not pitch your camp on the north side of a hill if you could avoid it. You would choose the south side, facing the sun.

To-day's text is one of many that tell us where

the Israelites pitched their camp as they journeyed to the Promised Land. On this occasion we are told they pitched it 'in the wilderness which is before Moab, toward the sunrising.' That is just a poetic way of saying that they pitched east of Moab; but I think these three words 'toward the sunrising' would be not at all a bad motto to take for life's journey. Let us pitch our tent 'toward the sunrising.' Let us face in the right direction. Let us face the sun.

Once upon a time when our forefathers ran about dressed in skins they thought a very great deal of the sun, and they were careful always to choose the sunny slopes for their dwellings. After a time people grew to think less of the sun. They built houses facing north, or anyhow, houses too with tiny windows that scarcely allowed the sun to peep in. Then to make matters worse they hung their beds round with great stuffy curtains that shut out his rays, and they kept their blinds down lest his beams should fade their carpets. In our day, fortunately, men are beginning to find out how good a friend the sun is, and we read of sun baths and sun cures, and we go in for large windows and keep

our blinds up. And if we are buying or building a house we are careful to choose what house-agents and builders call 'a sunny aspect'—that is to say, we fix on a house facing in the right direction, a house that will catch all the sunshine there is. If a house faces in the right direction it is much more valuable and much more sought after, so you see the direction in which it faces is very important indeed.

Now facing in the right direction reminds me of the 'Burghead bulls.' Did you ever hear of them? They are not living beasts. They are old, old stone carvings, some of which are in the British Museum. They are so old that those who have studied such things tell us they were carved in the days before Christianity came to Scotland. The men who carved them had no tools such as our sculptors use, and so the carvings are little more than scratchings about as deep as the initials you boys carve on the desk when you have got a new pen-knife and the master isn't looking. But the men who carved these bulls were real artists, for the animals seem alive, and you can almost hear them stamp and bellow. The stone slabs on which they are cut were found at Burghead, on the N.E. coast of Scotland. That is how they got their name. But in other parts of Scotland there have been found other stones of the same period carved with the likeness of other animals. There is one, for instance, with a wolf, and another with a fish. And the boys and girls of Inverness have one carved with a boar almost at their very door, for the 'boar stone' two or three miles west of the town is just another of these early carvings.

Now, whether it be a bull, or a boar, or a fish, there is one remarkable thing about all these stone pictures; they are alike in this—they face in the direction in which the sun travels—from left to right. That is because they belong to the days when our forefathers worshipped the sun and offered sacrifices to him. They did not know of Jesus the great Sun of Righteousness, so they worshipped the best they knew, the shining sun in the heavens.

These wonderful old ancestors of ours did not know about Jesus, but they had found out one of life's great secrets, the secret of the right direction. What do I mean by that? Well, to come to every-day matters—tell me, how do you stir your tea? How does mother turn the handle of the sewing-machine? How do you spin a top? From left

to right. Exactly. And, though you don't know it, why you find it easier to do things from left to right than from right to left is because you are following a law of Nature. You are moving in the right direction.

Now just as it is easier to do things in the right direction, so is it easier to be good if you face in the right direction. If you make up your mind to face steadily towards Jesus you will find as you travel through life that it will be easier to be good than bad. You simply can't face Jesus and be bad at the same moment. If you want to be bad even a little you must look away and turn aside from Him. And, of course, if you want to be badly bad you must face right round in the opposite direction and turn your back on Him. Ah! boys and girls, there is only one safe direction. Let us pitch our tents toward it, let us turn our faces ever toward the Sun of Righteousness.

#### Angels of the Garden.

'Let your light . . . shine.'—Mt 5<sup>16</sup>.

The little strip of garden near the wall was very untidy, but the fairies kept watching it. They were feeling sorry for the row of pretty flowers that lay on the ground with their faces downwards. Of course they knew that the flowers were feeling very sad; they could see them clinging to each other, and clinging so hard that little peevish voices could be heard crying, 'O sister, you're hurting me; you'll kill me, sister.'

Two venturesome little blossoms at last tried to hold up their heads. They bowed in ever so many directions; they could not help it, for straight in front and standing quite near were other brothers and sisters whom they seemed to have known for a long time. They were dressed beautifully; they had been brought up by a lady who had taken a great fancy to them. Such pretty colours their dresses were, and of how many different shades. Some were pink, others mauve, orange, purple, lemon, cream, or white. 'Sister,' said one of the sad little flowers, 'don't you wish you looked like the others over there? Their dresses are so lovely.'

But a great shower of rain fell, and down went the two little heads together, for they had their arms round each other's necks. 'Sister, you'll pull off my head,' said the weaker one of the two; 'you hurt me awfully,' and they both wept.

They cried until their faces were as dirty as a street arab's; but the fairies kept laughing all the time and sprinkling the most delicious perfume over both them and the other flowers that seemed too sad even to try to look up.

When the rain had ceased a nurse came out of the house near at hand. 'Poor little things,' she said, 'you must be tied up.' When they heard that the little flowers shivered; some of them even tried to lift their heads themselves and a gentle and kindly breeze seemed to want to help them. But there was no time; a boy with rough horny hands came in answer to the nurse's call. He fastened a piece of string round a nail in the wall, and then without the least hesitation raised the scores of blossoms that lay on the wet ground. He could not hear the little voices crying, 'Oh dear,' 'Dear me,' 'Sister,' 'Mother, I'm being choked,' as he fastened the string on a nail at the other end. The pain was soon over, but the little flowers hung their heads and sulked. How the fairies laughed! Every few minutes they blew tiny breezes into the lovely but sad faces, hoping to raise even the least little bit of a smile, but the breezes were too tiny to lift heavy hearts. The flower sisters on the other side of the garden called from behind their wire netting, 'How we wish we were just tied up like you; your heads are quite free, we can only look out at windows and there are not enough of them. Ever so many of us want to look out and can't; they're all standing behind.'

And the fairies went on laughing and blowing breezes. But the darkness had come and nearly gone again before a whisper was heard in the little garden beside the wall. 'Did you hear that, sister?' A tiny voice asked, 'What?' 'A bird: it is saying, "Wake up, wake up."' After a little while the sun came and gave the flowers a glance that somehow made them feel a little ashamed. They all began to whisper to each other, 'My dress is pink,' 'Yours is mauve,' 'Mine is white,' 'Mine is . . . Oh, it's lovely!' And the fairies brought more perfume and shook it all about. 'Silly little things,' one of them said in a piping voice. 'You were lovely all the time, and are none the worse of being left on the ground for a bit.' 'Pretty, pretty,' said the flowers. 'Yes, my dress is . . . just me,' said the fairy. 'People who live in houses can't see my wings,' and she spread them out and poised herself on one foot. 'They carry

me everywhere. Fairies never wish for things; but your wings . . . they are so soft. I know what a baby feels like and they are softer even than that. I want you all to show them this afternoon, because a little sick girl is coming out into the garden.' Then she sprinkled more perfume about and went flying away.

'Here she comes!' cried ever so many of the blossoms, as the nurse brought out a lame child and laid her on a short camp bed. 'I'm tired,' said the child, 'so tired.' 'Yes,' said the nurse, 'but just look at the lovely roses.' 'They're pretty enough,' said the child, 'but I don't like them nearly so well as the sweet peas by the wall. I believe there are fairies amongst them, they smell so sweet.'

'Sweet—sweet, sweet—sweet,' said a little bird. 'I do love fairies,' the child went on, 'and I do love sweet peas. I'll come and see them every day. Pretty blossoms, you'll help to make me better; won't you?' The flowers nodded their heads and all spoke at once. I think they said, 'Yes, we will, we will,' but I *know* that the fairies just laughed and danced and sprinkled perfumes.

For me it were enough to be a flower

Ordained to blossom at the appointed hour,

But hear my brethren in their darkling fright!

Hearten my lamp that it may shine abroad.  
Then will they cry—Lo, there is something  
bright!

Who kindled it if not the shining God?<sup>1</sup>

### The Christian Year.

TWELFTH SUNDAY AFTER TRINITY.

#### The Larger Faith.

'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.'—Ac 10<sup>24, 25</sup>.

Many men of high character, and of spiritual ideals, think that Christian missions are a mistake. They believe that the religions of other peoples are probably better suited to them than one which they seem to regard as a product of western civilization. These men have travelled; and, with the

<sup>1</sup> G. MacDonald, *Poetical Works*, ii. 185.

usual British respect for other people's consciences, and especially for religious convictions which they do not share, they are offended that the missionaries should seek to disturb the beliefs of ancient nations.

1. Now in so far as this position represents the conviction that these ancient philosophies and religions, and the more modern religion of Mohammedanism, adumbrate a revelation of God, we have no dispute with them. And if it expresses the belief that an oriental will not be better for a western Christ, again we have no quarrel with them. And, unfortunately, they have seen something of a western religion offered to easterns. Only by slow degrees do we westerns learn Christ, so as to bring to the East an eastern Christ. The power to do this has to be learnt through sympathy, and through a deep humility which is ready to learn before it teaches.

2. But this is not a complete presentation of the facts. It is not by seeing the public worship of an Indian festival, and by being thereby impressed by the hold that religion seems to have upon the oriental, that one learns the strength and the weakness of the religions of the East. There is need of an intimacy with oriental life and ideas, not easily obtainable, if one is to estimate rightly the religious ideas which actually govern men's minds, and their power to raise daily life. It is just here that those, for example, who know Indian life most intimately, not from the ancient religious books, or from official dealings with the people, tell us that its people hunger for the freedom that is in Christ Jesus, that they may be free indeed. The British citizen owes so much more to his Christianity than he generally realizes, that he does not appreciate that the mind of the non-Christian oriental is in slavery, that the practical religion of daily life is not what he supposes it to be from his study of oriental philosophies.

3. The Christian has no wish to disparage the lives of these non-Christians in the East, who may be designated as Seekers after God. His belief in God is such that he rejoices to think that, while we are widely separated from them on earth, the universal Father claims them as His own. They may be strongly opposed to Christianity as a false and dangerous religion, which will destroy the truth and mislead the worshippers of God. And yet the Christian has the larger faith, which satisfies him that God receives them. 'Of a truth I per-

ceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.' The Christian rejoices when he meets among his religious disputants those whose conception of the Deity is worthy of the most reverent treatment, and whose ideals of life are the highest. He does not desire to condemn or to disparage. He thanks God for His revelation to the heart of man. What, however, he realizes is that these men do not represent the religious ideas of the people, as they dominate the lives of millions; that the Indian student, for example, when he talks freely with his western tutor, reveals the fact that behind these high ideals and spiritual conceptions there is no power to set life free, nothing corresponding with the Christian salvation from mental, moral, and spiritual thralldom. The true test is to contrast non-Christian homes with Christian homes.

4. It is further arguable that the ancient oriental religions supplied a spiritual worship and belief, which was satisfactory before the intrusion of western life. But they are found to be altogether incapable of that adjustment and expansion which would enable them to be the strength and support of life under new social and political conditions and the modern educational system. We have forced western ideas and standards on the East; and these religions do not possess the power, which Christianity has manifested, of being progressive. It is important evidence to the truth of Christianity that it alone among the great religions of the world, with the partial exception of Judaism, is progressive. And we cannot use the East, and establish the bankruptcy of its religions, and remain indifferent to the result.

5. This particular consideration is before us even more pronouncedly when one thinks of the lower civilizations, with which the requirements of commerce, and of the development of the world's resources, compel us to establish contact. There is no need here to throw the blame upon our fellow-countrymen. If there are some of whom all good men would be ashamed, they only accentuate a problem which would exist without them. The process of disintegration is due to the fusion of two entirely different stages of civilization, under which the lower necessarily breaks up. We do not doubt that God has been educating these rude races through the rule of tribal chiefs, the inherited sanctions of moral customs, and the discipline of

taboo; or that religious rites, however superstitious and full of gloomy terrors, provide for them some realization of the spiritual.

6. But to-day our nation, in its enterprise and expansion, has rudely broken up this slow process of education, which, if left alone, might have advanced, under the inspiration of God, as primitive religious ideas advanced to the Semitic religion which made the background of Judaism. And there is responsibility to supply something in its place. If we do not offer these peoples what can build them up into a corporate life, capable of withstanding the strain of western contact, our national missionary vocation is being abused instead of being unfolded; and then we fail as a nation in doing our part in furthering the purpose of God in the world.

A few centuries ago it would have been recognized that it was a national duty to evangelize such peoples. That responsibility was felt by the Spanish monarchy, under which the New World was discovered. It was once tentatively realized in the government of our own colonies. To-day, in the evolution of Christian society, it is known that this duty must be performed by voluntary effort. The State rightly refuses to deal with it, not from indifference, nor merely because of our unhappy divisions, but that religious influence may be free, and not suffer damage through the pressure of official patronage.<sup>1</sup>

#### THIRTEENTH SUNDAY AFTER TRINITY.

##### The Call.

'The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.'—Ac 13<sup>2</sup>.

What constitutes a definite call to work as a missionary? What is the kind of pressure which ought to send young people away from their own countries to live a life of full-time religious service among people of another race?

1. Let us think for a moment of the beginning of the missionary enterprise, when Barnabas and Saul were dedicated to it. As we try to picture what is narrated for us at the beginning of Ac 13, we see what might very well have appeared to an outside observer to be a somewhat eccentric proceeding. A little group of persons under the influence of the divine enthusiasm sends out two of its number into the world to do some undefined

work. Those two set out 'sent thus by the Holy Spirit.' The whole thing looked as insignificant as it was eccentric. But we see it now in another light; we see that the world had been prepared to receive the Christian religion. The Roman Government had unified the world that lay around the Mediterranean Sea. The Greek language had provided a common medium of intercourse. Jewish synagogues all along the lines of trade had prepared the way for the belief in the one true God. The missionary enterprise began 'in the fullness of time.' Not only so, but the new religion of Christianity was just beginning to discover itself. Out of the chrysalis of Judaism it was emerging with wings, as a universal religion. That insignificant-looking action of the few men in Antioch marks a turning-point in the whole world's history. In simply yielding to a spiritual pressure, probably only dimly understood, they had provided the keystone for an arch on which God's building of the future of humanity was to rest. It is an illustration of how acts that appear far from sensational can be of the first importance because they fit into God's plan. It may seem absurd to you to make a fuss about your individual life, but that life may be the cog on which some enormous machine must turn, and the engineer knows better than the cog how much it is worth in its right place.

2. We can easily imagine the story in those opening verses of Ac 13, written by a modern historian of missions in a very different way. Writing up the story so as to appeal to modern readers, he might have pictured that group of Christians in Antioch facing the condition of the Roman world in their day. There was the awful needs of the slaves, deprived of human rights; the pathetic wandering of the Greek mind among philosophies which undermined belief in the real God; the seething moral corruption of society, not a little of which could be directly traced back to an idolatry tainted with immoral suggestions. All this was crying out for the gospel. And the awful need was met by wonderful new opportunities. Roman roads were open for gospel messengers to tramp to remote parts of the Empire. Synagogues everywhere afforded a platform for these Jews with their message. One of them had a conversion story to tell which ought to move every honest-minded Hebrew brother. Another was well known and loved in the island of Cyprus, where the new

<sup>1</sup> D. Jenks, *The Fulfilment of the Church*.

enterprise could be favourably launched. Farther afield, Saul's Roman citizenship would give him a standing of which his manifest gifts of speech would enable him to make good use. In short, the need, the opportunity, the provision of the right workers, were so manifest, that men who were praying could not fail to see that it was God's will that this thing should go forward.

3. We go back to the New Testament, and read: 'As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.' Are these two accounts of the same thing really different? We think not. These men *did* feel the need of the Roman world of their day. Can we read passages like the first of Romans and doubt that for Paul one ever-compelling motive was the sense of the terrible moral consequences of idolatry which he saw all about him? In writing to Corinth, does he not say enough to show us that he did not forget the philosophers and their need? And these men *did* rejoice in the new opportunities for the spread of truth which their age afforded; it was these very men who first talked about 'open doors.' But along with the meeting of need and opportunity there was something else, and a good Hebrew felt that the 'something else' was the all-important thing. The pressure of God's Spirit was *the* thing which must be mentioned when the event was told to others; it was the decisive, all-embracing factor in the situation; the whole thing was really told when Luke put down 'the Spirit said.'

Need, opportunity, divine pressure, combine to make the 'Call.' Let us think of the special need and opportunity in the world-situation in which we find ourselves. Then let us weigh up some of the considerations which every individual has to think over before coming to a decision for or against service as a foreign missionary. The reader with a life to invest, after prayerful and leisurely meditation on these things, will probably find out whether for him or her the line of life's development has reached the meeting-point of need and opportunity and whether a real divine pressure can be felt.

The boundaries of the world with which St. Paul was familiar have been set back, and the globe has been surveyed. Whereas St. Paul looked out upon some eighty to a hundred millions of people in the Roman Empire, we see the world's vast

populations, in India and China alone, seven times as numerous. Not a single thing which could be said in St. Paul's day about the need for the evangelization of the Roman Empire is inapplicable to some part or other of the world which lies open to us to-day. In many places there is a marked resemblance between some of the conditions then and now. The philosophies which the first missionaries encountered all have their modern counterparts somewhere in the world. Idolatry among unnumbered millions of our fellow-men is producing precisely the same results now as then. Nothing which then contributed to make the apostle feel that he owed a debt alike to Greeks and barbarians is missing in the modern world. Nothing has since been discovered to take the place of that message which proved then to be the power of God.<sup>1</sup>

#### FOURTEENTH SUNDAY AFTER TRINITY.

##### The Past and the Future.

'Now there arose up a new king over Egypt, which knew not Joseph.'—Ex 1<sup>8</sup>.

'Now faith is the substance of things hoped for, the evidence of things not seen.'—He 11<sup>1</sup>.

1. The great soul and great services of the kidnapped Hebrew whose political sagacity and ethical soundness had been Egypt's saving either had not come within the purview of this proud monarch, or was but an old tale that had faded from his memory. All which was a great misfortune and the beginning of trouble, trouble for Israel, but even more in the end for the unremembering Pharaoh and his unhappy country. And just here may be found a note of not unneedful admonition for our own day and hour. One generation goeth and another cometh, and always you have the new king arising who knows not Joseph.

(1) To forget Joseph is to be blind to the lesson of history, to the services of those who have worked there, to the teaching, example, and experience of the good who have lived and laboured in years that are gone. In the guiding of our individual lives we forget Joseph when we ignore the moral qualities that made—and still make—a life like his, strong, beneficent, and beautiful; when we forget that chastity, moral integrity, patience under adversity, a heart free from envy, are

<sup>1</sup> Godfrey E. Phillips, in *Essays on Vocation: 2nd Series*.

qualities essential to all wholesomeness of life, and all true service of our kind.

(2) As constituent members of human society we forget Joseph when, like the ungrateful Pharaoh, we are oblivious of our debt to those who have gone before us, the fruit of whose labours we selfishly enjoy or foolishly squander; when we are criminally unmindful of the wisdom and moral qualities, the self-denying service that have made the earth a habitable home, and when in our ignorance and selfishness we accept all and give nothing, or nothing worthy to the human society at whose breasts we have been suckled, by whose fostering care we are sustained, to be, in our turn, worthy inheritors and stewards of a great patrimony.

(3) As members of the body politic we forget Joseph when ceasing to remember the good that has come to us as a people from the infusion of other blood into the national veins, our Norman, Saxon, Scandinavian ancestry — our industrial, social, and religious debts to Flemish weavers, Huguenot refugees, and all the various strands that are inextricably woven into the web of our social fabric; we become a prey like this persecuting Pharaoh to mean, self-destructive suspicions, and disseminate the poison gas which pollutes and degrades the atmosphere for every clear-thinking, history-remembering, and God-fearing Christian soul, while it dims the ideal, and hinders the coming on the earth of the kingdom and brotherhood of Christ.

2. But having said all this, one has to turn to the other and not less important aspect of the human problem. To reverence for the past must be added faith in the future, faith of the quality defined by a great but anonymous Christian writer as 'the substance of things hoped for, the evidence of things not seen,' or as Dr. Moffatt translates, 'Now faith means we are confident of what we hope for, convinced of what we do not see.' Here, again, is material for thought. Faith so defined is clearly no mere academic study. Viewed in the light of the illustrations which follow, it is the vital element in all strenuous living, the root and sap of every kind of heroism, the soul of all great adventure, the iron in the blood of every human who shows grit and courage, the guiding star of every pioneer and discoverer in the realm of truth and duty. There is nothing of the 'Leave thou thy sister when she prays' spirit here. Faith as defined

by the great soul who gave us this Epistle is no luxury, no useless, though femininely attractive, adornment. It is the very breath of life, a necessity for everybody who is anybody, a thing without which living is not life. For living is not life when it has nothing to hope for, when it aspires to nothing as yet unseen. All good things in this world have come about because somebody—an increasing number of somebodies—believed in them 'when as yet they were not' and had the courage to live for them, sometimes even to die for them; to die, for the most part, without seeing them realized, yet in the faith that they would one day be realized.

(1) For a little, man may be content to live on his past. But not for long will the bank of experience honour his cheques. History never *quite* repeats itself. 'Experience is like the stern light of a ship at sea; it enlightens only the track which has been passed over.' Without faith, the qualities essential to progress—the qualities of adventure, courage, and sacrifice are for ever impossible. For faith, as this great Christian declares, alone has power to give substance to things hoped for and assured conviction of things as yet unseen.

(2) To act rightly with a view to the future is almost a complete definition of a good man. A human life is worthy in the measure in which its influence makes for the well-being of society, contributes to a clean, sweet, and brotherly life. The Christian position is that only faith in Christ helps to do that supremely. And so unprejudiced a judge as John Stuart Mill agreed that to model his own life on that of Christ would more than anything else keep a man both personally and socially right: 'Act always so that Jesus Christ would approve your action.' So to act is faith—faith at its lowest in Christ as a moral ideal, at its highest and best in Christ as a living friend and saviour, in loyalty and obedience to whom life would come to be what God meant it to be, and the Divine purpose for the world would be in the end fulfilled.

(3) And let us remember that the 'things hoped for' are not, in the Christian view, vague, impalpable aspirings. They are definite although as yet unrealized ideals: not here as yet but sure, resting on the security of God's promises. Simply to 'hope' for things, even things demonstrably right and Christian, is not faith. Faith is to give *substance* to such things, to have assured convictions



regarding them. Which means, on the one hand, that the things hoped for have here and now substance for *you*, are real, so real that you will risk something—in the last push risk everything—on the certainty of their being true and realizable. And, on the other hand, that although as yet unseen these Christian things have your full and undivided loyalty and support, that you are convinced they can and ought to be realized.<sup>1</sup>

#### FIFTEENTH SUNDAY AFTER TRINITY.

##### Authority in Sin.

‘Thou shalt not follow a multitude to do evil.’—Ex 23<sup>2</sup>.

Theology has always been deeply interested in the problem of authority in religion. The problem of authority in sin is of equal importance. Religious faith in the individual would be weak and intermittent unless it could lean on permanent social authorities. Sin in the individual is shame-faced and cowardly except where society backs and protects it. This makes a decisive difference in the practical task of overcoming a given evil.

1. The case of alcoholic intoxication may serve as an example. Intoxication, like profanity and tattooing, is one of the universal marks of barbarism. In civilization it is a survival, and its phenomena become increasingly intolerable and disgusting to the scientific and to the moral mind. Nevertheless alcoholic drinking customs have prevailed and still prevail throughout civilization. What has given the practice of injecting a seductive drug into the human organism so enduring a hold? Other drug habits, such as the opium, cocaine, or heroin habits, are secretive and ashamed. Why does the alcohol habit flourish in the open? Aside from the question of the economic forces behind it, the difference is due to social authority.

In the wine-drinking countries wine is praised in poetry and song. The most charming social usages are connected with its use. It is the chief reliance for entertainment and pleasure. Laughter is supposed to die without it. No disgrace is attached to mild intoxication provided a gentleman carries his drink well and continues to behave politely. Families take more pride in their wine-cellars than in the tombs of their ancestors.

<sup>1</sup> C. Allan, *The New World*.

Young men are proud of the amount of wine and beer they can imbibe and of the learning which they refuse to imbibe. Until very recent years a total abstainer in middle-class European society was regarded with disquietude of mind and social impatience, like a person advocating force revolution or political assassination. He was a heretic, and his freedom of conscience had to be won by very real sufferings.

This justification and idealization of alcoholism by public opinion made it incomparably harder to save the victims, to prevent the formation of the drinking habits in new cases, and to secure legislation. Governments were, of course, anxious to suppress the disgusting drunkenness of the labouring classes, which interfered with their working efficiency, but the taming of the liquor trade was hard to secure as long as men high up in Parliament, the Church, and Society considered investments in breweries, distilleries, and public-houses a perfectly honourable source of income.

2. In the case of alcoholism we can watch a gradual breaking down of the social authority of a great evil. In the case of militarism we are watching the reverse process. Before the War enthusiasm for peace was one of the clearest social convictions of the Church. This state of mind was one of the causes for our mental reactions at the outbreak of the War. In the course of a few years we swung around. Prophets of war asserted that war is essentially noble, the supreme test of manhood and of the worth of a nation. The corresponding swing in the attitude of the Churches was made slowly and with deep reluctance and searching of heart by many ministers. But it was made. Those who remained faithful to the religious peace convictions which had been orthodox a short time ago, were now extremists, and the position of a public spokesman of religion became exceedingly difficult for one who believed that war is inherently evil and in contradiction to Christianity. The problem of Jesus took on new forms and dealt with His pacifism and non-resistance. The ejection of the traders from the temple with a scourge of small cords, and the advice to the disciples to sell their cloaks and buy swords, took rank as important parts of the gospel. In these ways religion, being part of the national life, had to adjust its convictions and teachings in order to permit the idealization of war.<sup>2</sup>

<sup>2</sup> W. Rauschenbusch, *A Theology for the Social Gospel*.

## SIXTEENTH SUNDAY AFTER TRINITY.

## Forgiveness.

'But believeth on him that justifieth the ungodly.'—Ro 4<sup>5</sup>.

1. It is sometimes said that love needs no atonement to forgive. That may be true of petty sins between persons. There the innocent party always hears a voice within him say, 'Forgive your neighbour; you know at heart you are no better than he; if you have not offended in his way, you have in your own.' But when we come to serious offences, to mortal wounds, can any one forgive without atonement, without the conscious or unconscious sacrifice which love pays to justice? And the higher and holier the innocent one, the bitterer the tribute he must bring to the altar within. Every act of forgiveness of this kind whether on earth or in heaven is in its own kind and degree another Calvary, or cross erected in the soul, until it mounts up to 'The Lamb slain from the foundation of the world,' 'My God, my God, why hast thou forsaken me?' As his child, every soul is a miniature God. 'He hath set eternity in their heart' (Ec 3<sup>11</sup>). The Via Dolorosa up the sides of the green hill near Jerusalem which the Son of God travelled is the way which every pure heart goes whose task is forgiveness.

Twice I had occasion (in 1904 and 1908) to look upon one of the greatest pictures in the world. It was in the Museum in Cologne. It was a peasant interior, partly house, partly shop, where father and son were busily plying their trade as shoemakers. The mother is standing behind the chair of the father. The door opens and the lost daughter faces the family group. Shall love triumph, or shall she be thrust out into the cold? It is a question of atonement. There is no forgiveness here out of hand. There is either a peremptory shutting the heart, as in the brother's face, perhaps in the father's, or there is atonement in the sense of the deepest theory ever devised to explain the death of Christ, as in the mother's. It was simply a picture, but the artist was a theologian. It was only a canvas, but it was the eternal drama of salvation.

What was the trouble with the cobbler and his family? If, before she entered, the girl by the waving of a magic wand could have transferred the family into a fairy world where moral laws did not run, there would have been no problem. How

different then the faces of the picture! 'It is not doubtful,' says Fichte, 'but the most certain thing there is, yes, the foundation of all other certainty, the one absolutely valid objective reality, that there is a moral world-order. What you love, that you live.' The family were caught in that moral world-order. The poor girl did not think she was thrusting the problem of Gethsemane on her home. In that same moral Weltordnung was Lady Macbeth caught.

*Doctor:* Look how she rubs her hands!

*Gentlewoman:* It is an accustomed action with her to seem thus washing her hands. I have known her to continue on this a quarter of an hour.

*Lady Macbeth:* Yet here's the spot.

*Doctor:* Hark! she speaks. I will set down what comes from her.

*Lady Macbeth:* Out, damned spot! out, I say! . . . There's the smell of blood still. All the perfumes of Arabia will not sweeten this little hand.

*Doctor:* More needs she the divine than the physician. God, God, forgive us all!

It is the genius of Shakespeare and all great artists to see that every moral act makes everything different, ourselves and the universe—that every moral act strikes chords that cease not to vibrate till they mingle for good or ill with the harmonies of the spheres. In the words of Shelley:

Life, like a dome of many-coloured glass  
Stains the white radiance of Eternity.

You can't kill your Duncans without casting a shadow on the throne of a moral God. There is something more than the outward deed.

Will all great Neptune's ocean wash this blood  
Clean from my hand? No; this my hand will  
rather

The multitudinous seas incarnadine,  
Making the green one red.

2. The other difficulty is sin. 'You Christians make all too much of sin,' the objector says; 'it is not such a tragedy.' Now, it is true that the Christian idea of atonement is built on the fact of sin being a horrible blot on the universe, a dreadful and hateful thing, hellish in its possibilities. Now, really, Bible or no Bible, Chris-

tianity or no Christianity, sin is just that. The newspapers teach us that every day—only remember that it is only the better classes of sins (if I might put it that way) which get into the papers. Give the editors credit for that. The nameless horrors, the blasting deeds of lust, and thousands of crimes which every day cry to heaven, the newspapers happily do not mention, partly because they ought not, partly because they dare not, and partly because these sins are hidden, not news. Whether we like it or not, these are facts. We may sympathize with Walt Whitman, who envies the cattle 'so placid and self-contained,' who do not 'whine about their condition.' 'They do not lie awake in the dark and weep for their sins,' and wish that man was without a conscience and more brutish than he has yet made himself, but we must take the world as it is. If hell is worse than sin has made some of the best homes and fairest parts of the world, God pity those who go there.

Besides, if God is holy He is all-holy. If so, He cannot look upon sin with allowance. Then, if sin is damnable and if God is holy, punishment is not optional. It is part of the moral order of that universe of which God is the soul. But love is not an elective either. The forces of salvation are working along with those of retribution, and the Son of God who is at the heart of them is involved in their sweep. Thus we get Calvary, Vicarious Sacrifice, and the truth at the bottom of the Penal Satisfaction theory. It is not an expedient; it is not an artifice; it is not a solution of a problem; it is the Eternal Atonement, and the working out of that atonement in history, especially as summed up in one Person and in one chief sacrifice or act—the everlasting offering of the Love of God to His Righteousness, that He might be just and yet the justifier of the sinner who believes in His Son.

I remember when the Rev. Charles A. Berry, of Wolverhampton, came over to preach in Plymouth Church, Brooklyn, after Beecher's death. He was later invited to come as pastor, but declined, and himself soon followed into the Deathless Land. Late one night his doorbell rang. On going to the door he found a Lancashire girl, with a shawl over her head. 'Are you Dr. Berry?'

'Yes.'

'Then I want you to come and get my mother in.'

Thinking her mother was drunk and she wanted him to go and help lead her home, he recommended the girl to get the police.

'No,' she said, 'she is dying, and I want you to get her into heaven.'

Berry was perplexed. Finally he yielded under the importunities of the girl, and went. When he got to the place he found it was a house of shame. Drinking and carousing were going on downstairs. Upstairs in a small room he found the woman dying. Berry told her of the beautiful life of Jesus, His loving ministries and example. He urged her to follow Him. She shook her head.

'That's not for the like o' me. I'm a sinful woman, and I'm dying.'

'It flashed upon me,' said Berry, 'that I had no message of hope for that dying woman, and like lightning I leaped in mind and heart back to the gospel my mother taught me. I told her of Jesus Christ, the Son of God, dying on the cross that just such as she might be saved; of His blood poured out for the remission of sins, and all the blessed truths of the old, old story. And,' he added, 'I got her in, and I got myself in too.'

And with St. Paul and Berry I place myself with the lost woman.

No gate of pearl, no branch of palm I merit,  
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,  
And both forgiven through Thy abounding  
grace—

I find myself by hands familiar beckoned  
Unto my fitting place.

Shakespeare sings the same song as Whittier :

Therefore, Jew,

Though justice be thy plea, consider this,  
That in the course of justice, none of us  
Should see salvation: we do pray for mercy.

When I was in bed with influenza in the fall of 1918 I had time to review the foundations of my hope, and in my first chapel after getting out I announced this hymn as speaking my deepest thoughts for life, death, and eternity, namely, 'Rock of Ages, cleft for me,' a hymn written not in the first place for the unchurched, but by a saint for saints. The flaming light of the Eternal

Holiness shrivels up our excuses and palliations like burned paper, and the best man can but echo the word of Dr. Chalmers, 'What should I do if God did not justify the ungodly?' This feeling is not cant or a false humility, but the question of our heart of hearts.

Why, all the souls that were were forfeit once;  
And He that might the vantage best have took  
Found out the remedy. How would you be,  
If He, which is at the top of judgment, should  
But judge you as you are?<sup>1</sup>

<sup>1</sup> J. A. Faulkner, *Modernism and the Christian Faith*.

## The Beatitudes.

BY PROFESSOR THE REVEREND ROBERT MACKINTOSH, D.D., MANCHESTER.

I WISH, in this short article, to adduce some further arguments in support of the general conclusions contained in a paper published in June 1915; viz. that on the whole the Matthean text of the Beatitudes is much to be preferred over the balanced blessings and cursings of the Lucan text.

Mainly, I desire to make fuller use of the opening words of Is 61—the most Deutero-Isaianic, the most Servant-like in all the later chapters conveniently assigned a 'Trito'-Isaianic writer or school. According to Lucan presentment this passage furnished the keynote to Christ's first public utterance as a teacher, in His Synagogue sermon at Nazareth. And yet it will not be possible to ask readers to attach importance to the order of the Lucan record of Christ's teaching—an order which indeed appears to be topical and not chronological. V.<sup>28b</sup> in Lk 4 is sufficiently conclusive—'Whatsoever things we have heard done in Capernaum, do also here in thy country.' That is not a criticism passed on the beginning of a ministry, but on a ministry which has begun elsewhere and has shown its great qualities to other eyes and ears; of whom Nazareth feels jealous. It is plain therefore that we cannot accept St. Luke's record as furnishing evidence how the mind of our Lord worked when He began to lead.

But internal evidence may supply what the external evidence cannot fairly be held to furnish. We look back to the narrative of our Lord's Temptation, which implies, we take it, that the truth of His Messiahship was a startling new revelation vouchsafed to Him at His baptism. Various wrong ways of acting in the light of the new truth are struck out as temptations. What is their positive counterpart? What is the im-

mediate duty of God's Messiah, while He awaits His full and public installation? History answers the question: Jesus begins to teach; only under the spur of circumstance (Mk 1<sup>23-28</sup>) does He add to His main task of preaching the mission of expelling evil spirits and of healing.

But what history affirms of the action of Jesus, prophecy prescribes as His programme, precisely in the passage referred to, Is 61<sup>1-3</sup>. The Lord has 'anointed' Him; then He is Messiah! But whereunto, under present conditions, does His Messianic anointing summon Him? To the welcome task of ministering good tidings! Here, then, we note the similarity and the contrast between Jesus' message and that of John. Both may cry, 'Repent, for the kingdom of heaven is at hand.' Yet the great forerunner's announcement would not naturally be described as 'the good news of the kingdom of God.' Jesus' attitude forces that description upon ancient hearers and modern readers. And thus the characteristic starting-point in the Christ's great ethical manifesto is Beatitude—more suitably than beatitude balanced, Lucan fashion, against woes. For Beatitude is the starting-point of the prophetic programme: 'good tidings!' (Is 61<sup>1</sup>).

But further, the very words with which the Sermon on the Mount begins are taken almost verbally from Is 61. Jesus preaches good tidings to the 'poor' or the 'meek'—the difference between these expressions is one of phrase rather than of thought or of substance. Hence, too, we may draw a fresh argument against regarding Mt 5<sup>6</sup> as an original part of Jesus' proclamation. Would there not be a tautology in enumerating both 'poverty' and 'meekness' among the blessed qualities? And do we not miss in Mt 5<sup>3</sup> that